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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The Choice

On the bough of the rose is the prickling briar
The delicate lily must live in the mire;
The hues of the butterfly go at a breath;
At the end of the road is the house of death.

Nay, nay: on the briar is the lovely rose;
In the mire of the river the lily blows;
The moth it is fair as a flower of the sod;
At the end of the road is a door to God!

The Nautilus —*Edwin Markham*

CONTENTS

EDITORIAL—
Notes 403
Editorial Wanderings.—J. Ll. J. 405
CONTRIBUTED—
America and the World's Peace 407
A Great Citizen—The Life of Gerrit Smith—Chapter XXVI (Continued).—Charles Edwin Perkins 408
Ethics and Intellectual Power.—James G. Townsend 411
Church Peace Union Against Militarism 413
THE SUNDAY SCHOOL—
The Flowering of the Hebrew Religion—Chapter VI—Corinth 412
POETRY—
The Choice.—*Edwin Markham* 401
The Man of the House.—*Katharine Tynan* 403
"We, As Women."—*Charlotte Perkins Gilman* 406
Ye Kings!—Wilton E. Cross 408
CORRESPONDENCE—
The Gospel of Universal Brotherhood.—Rev. F. W. Millar 413
THE FIELD—
Tenth Anniversary of the Frederick Douglass Center 414
The Meadville Theological School Convocation Week.—*Anna Garlin Spencer* 414

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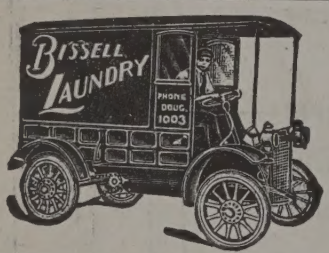

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIV. THURSDAY, FEBRUARY 25, 1915. NUMBER 26

THE MAN OF THE HOUSE

Joseph, honored from sea to sea,
This is your name that pleases me,
"Man of the House."

I see you rise at the dawn and light
The fire and blow till the flame is bright.

I see you take the pitcher and carry
The deep well water for Jesus and Mary.

You knead the corn for the bread so fine,
Gather them grapes from the hanging vine.

There are little feet that are soft and slow,
Follow you whithersoever you go.

There's a little face at your workshop door,
A little one sits down on your floor:

Holds His hands for the shavings curled,
The soft little hands that have made the world.

Mary calls you; the meal is ready;
You swing the Child to your shoulder steady.

I see your quiet smile as you sit
And watch the little Son thrive and eat.

The vine curls by the window space,
The wings of angels cover the face.

Up in the rafters, polished and olden,
There's a Dove that broods and his wings are golden.

You who kept Them through shine and storm,
A staff, a shelter kindly and warm.

Father of Jesus, husband of Mary,
Hold us your lilies for sanctuary!

Joseph, honored from sea to sea,
Guard me mine and my own roof-tree,
"Man of the House."

Poems of Peace. —*Katharine Tynan.*

The Congregationalist, in reviewing the "Bible as Literature," a book prepared for college students by Irving Francis Wood and Elihu Grant, professors of Smith College, recommends all "the ministers at home who are going to preach to these college students in vacations and after to read, if they are wise."

Professor Daniel Evans, in his review of Herbert W. Conn's "Social Heredity and Social Revolution," gives this pregnant sentence which suggests a scientific field, a department of evolution scarcely yet recognized, much less exhaustively studied:

Now our author admits that up to a certain point this is true, but beyond that point where man lives his distinctly human life he comes under other laws and is subject to other influences. Man is what he is by his organic heredity, but he becomes what he becomes by his social heredity, by all that he inherits as a member of the race and as a social unit.

What delightful glimpses of Holland are given us in William Wisner Chapin's article in the January *Geographic Magazine.* Perhaps the most delightful of all of them is the broad expanse of a Dutch bulb farm in full bloom. What a contrast between these scenes of domestic thrift, industry, beauty and happiness and those other scenes in the neighboring land of Belgium and beyond! One represents man climbing up out of ignorance and brutality into peace and happiness, the other man's retrogression, his relapse into brutality and ignorance.

The Literary Digest quotes suggestively from German papers showing that German catholic bishops and archbishops are conscious of the terrible calamity that has been brought upon the world by this war. A pastoral letter issued by these functionaries says: "The war is a punishment for all the nations afflicted by it and consequently a loud call to penance and atonement." A German paper is quoted as saying: "War opens the account book of the nations before the eyes of the whole world and enters the result of its reckonings with human blood. Let us not delve into the account-books of other nations, but into our own; let us not examine the conscience of our enemies, but our own. . . . To what shameful, contemptuous treatment, to what slights and jeers has religion been publicly subjected! This is our fault, our most grievous fault."

The Indian Messenger, published in Calcutta, speaks of the decline of the indigo business. The word as well as the thing was of Indian origin, but now what is called "synthetic indigo" is a product of coal tar which reduces the indigo industry, that once represented $20,000,000 annual income to less than one-twentieth of that sum. Much effort is being put forth to revive the business and to produce again the natural product. Probably our Hindu brethren had better accept the situation and put their energies into developing the soil and the brawn and brain of India in increasing their foodstuffs. There are still some few things left beyond the reach of the chemical laboratory, among which are wheat, milk, butter, intelligence, self-reliance and diligent industry, and many people devoted to the development of these non-chem-

ical products of civilization will find themselves on the road that leads from starvation and dependence to plenty and comfort.

The Literary Digest devotes over a page to what it terms "Wrangling Over National Songs." Perhaps instead of disputing over the origin of the songs now existing it would be a more hopeful sign if national life would express itself in new songs. From the same paper we learn that "Garry Owen" is still the favorite of Irish regiments, while the English regiments are maddest about "Tipperary," the Scotchmen are mostly pleased with "Annie Laurie" and "Wha Saw the Forty-second," while "Rob Roy" and "Scots Wha Hae" are heard now and then, and the Welsh still sing "Land of Our Fathers" and "Men of Harlech." Some of the Ulstermen try to sing "Sister Susie," but it is generally hissed because the lads don't like the way it ridicules those loved ones at home who are doing their best. Is there connection between military enthusiasm and frivolous songs? Is it hard to harmonize even in camp great music and high poetry with low passions and provincial enthusiasms?

UNITY sends its heartiest congratulations to the Frederick Douglass Center on the completion of ten years of brave struggle, high-hearted endeavor and a loyal stand for justice between man and man, irrespective of race or color. Mrs. Celia Parker Woolley, its founder and President, is so well known to UNITY readers that we trust many will want to send a word of congratulation backed by more substantial encouragement to this brave but modest worker for all good causes. The income of the Center, always small, has suffered this year from well known conditions at home and abroad. The Anniversary Announcement truly says:

There are many reasons which make our work as imperative today as it was ten years ago. Discrimination against the Negro is still practiced in many petty and more serious ways which bring alarm to every friend of justice. The republic is still in the making. Our special task and duty still lies before us. The complete freedom of the ex-slave has not yet been won.

The complete program is printed in another column. Tickets for the Anniversary Program, fifty cents each, may be obtained from Dr. George C. Hall, Treasurer, or at the Abraham Lincoln Centre. Annual membership, $1.00; contributing membership upwards from $5.00.

The Public calls attention to the fact that the European disorder has already "caused more trouble, annoyance and loss to the neutral nations than the Mexican trouble can cause if continued a hundred years. One can avoid trouble on account of the Mexican difficulty by keeping out of the country. But the European brawl is dangerous to innocent non-combatants peacefully pursuing their way on the high seas." Why, then, should there be that element in the United States so anxious "to go down to Mexico" and straighten things out while they are so willing to stay out of the European struggle and greedily avail themselves of every opportunity to make "an honest penny!" in furnishing ammunitions, arms and other articles of war to whoever will buy. One outcome of this European war should be a more honest interpretation of neutrality. The most potent argument advanced by those who urge that while the government preserves a neutral front the citizens which constitute that government should be free to pour the sinews of war into the embroilment, is that when the United States finds itself involved in war it will need to buy ammunition from other neutral powers. But suppose the United States should resolve that henceforth and forever it will provoke no war, accept no quarrel, trust the legal machinery of civilization to uphold its rights as so many of its citizens now conduct their lives? They live in unfortified houses, go about life's work unarmed; they are never shot and they never shoot. They represent the safest citizens in the commonwealth because they are law-abiding.

Next week the Religious Educational Society holds its Twelfth General Conference in Buffalo, March 4-7, and a very able program is offered, all of which is grouped under the general head of "The Rights of the Child." We have no disposition to analyze the program still incomplete, but we hope that the rights of the child in the hands of this conference will be interpreted not only in terms of its physical wants, but of its spiritual needs. Good food, good air, a chance to play and the consequent good bodies that will be the result, are only the lowest and sometimes we think the least indispensable of a child's needs. An ethical atmosphere, a spiritual training, that which will develop the conscience and transform selfishness and self-consciousness into service, are the higher needs of every child, and we hope that this conference of specialists will emphasize this need. Children cannot grow up into self-respecting and self-directing citizens while fed upon theological platitudes of outgrown theologies, the dry husks of dogmas which their elders have rejected. The preachers who give modern thought and higher criticism to the parents in the auditorium upstairs, but consent to the routine use of Sunday School lessons called "international" or other high sounding names based on assumptions and conclusions which they themselves have outgrown, are not doing their full part in developing the life of the child. The Religious Educa-

tional Society has done much high service in promoting more rational and on that account more spiritual methods in the religious education of the children, and there is very much more work of that kind yet to do.

Editorial Wanderings

A combination of the forces represented by the Nebraska Peace Society, representatives of the State University and the Carnegie Endowment for International Peace carried the Editor of UNITY last week to Lincoln, Nebraska, for a peace celebration. Steps were taken "before the war" to celebrate the centennial of peace between Great Britain and the United States in an imposing manner throughout the State. An efficient committee was appointed and preliminary steps were taken enthusiastically. Then came the horrible disillusion when not only the improbable but what seemed to be the impossible happened, and the Nebraskans, in common with the people the world over, felt it was no time for pageants and parades of oratory, and so the plans for the State Celebration dwindled and took on more sober aspects.

The Editor of UNITY arrived at Lincoln on Wednesday morning. At half-past two the State Legislature met in joint session in the hall of the lower house with the Governor presiding and they listened to an hour's address on "The Triumph of Peace Notwithstanding," by the man from Chicago. In the evening a large audience assembled in the Presbyterian Church, one of the leading auditoriums in the city, under the auspices of the Nebraska Peace Society. After fitting music and the report of the committees, etc., the man from Chicago delivered his lecture on "Peace, not War; The School of Heroism." Next morning at the University convocation he addressed the student body with the attendant sprinkling of professors and interested parents for forty-five minutes on "The Pacific Message of the Colleges, The Fundamental Ties of Language and Learning."

Three years ago, the last visit of the Editor, a Social Service Club was organized consisting of the leading public-spirited men and women: professors, teachers, lawyers, judges, business men and State officers who are in the habit of meeting for a noonday luncheon at one of the leading hotels and listening to whatever man or woman they may be able to capture who has a message which they are ready to receive or desire to hear. This club is the City Club of Chicago and the Woman's City Club of Chicago rolled into one as they ought to be. The thing works in Lincoln as it might and would work in Chicago or any other city if only the men were willing to leave off their cigars and the women to do without the ribbons and dress parades. These men and women of Lincoln, Nebraska, leave their school rooms, offices or whatever business they have in hand at the noon hour, gather together with the least waste of time, sit down without ceremony, eat a palatable luncheon expeditiously served, and then the speaker is introduced without waste of time, and he has a minimum of thirty minutes which often extends to forty minutes in which to deliver his message. Afterward when necessary the men and women go back to their jobs or tarry to engage in an informal discussion. It works! It works well in Lincoln! It is a happy fusion of energies that ought to be combined in any attack on municipal affairs or any attempt at community elevation. At the organization three years ago the President was a man and the Secretary was a woman. We know not how the offices are distributed now, but are quite sure they are filled for efficiency, not for courtesy or gallantry either for the men or the women. Oh, how our cities large and small want this "togetherness," men and women in plain clothes, gratifying only their simple tastes, coming together in the interest of the great and pressing problems of the world!

It was delightful to the Editor to find this second chance to speak of the things most fundamental in municipal life as they appeared to him, and it made a joyous third year anniversary. Four full-fledged addresses were delivered inside of twenty-four hours in the city of Lincoln, during which the problem of peace opened a wide range of interests and sympathies. Senator Hitchcock is a Nebraskan and his resolution in the United States Senate to make munitions of war contraband, not to be disposed of to warring powers by private citizens, was commented upon. The problem of the Literacy Test was disposed of. The "wet" obstacles to progress and the need of calling up the reserve, the well trained column of reinforcements, the women corps, were all commented upon. There was yet a couple of hours before the train would start upon which the lecturer was to make his home journey, time enough to develop this idyl of western life which can be repeated with varying degrees of clearness and power in thousands of western homes:

Forty or more years ago a boy and girl recently married, raised "over the bluffs," with no training but that received from scant attendance at the log schoolhouse on the hillside, started west in a prairie schooner with a team of horses, carrying all their possessions, the meager beginnings for home furnishing in the lumber wagon with its white cover. Their first night out was spent in the old hillside homestead endeared to the Editor of UNITY. This young couple whose courage would now be interpreted in terms of

audacity and who might be considered not wise but reckless, largely disappear from the vision of most of their friends and relatives in Wisconsin. It is the old story of cheap lands, of hard work, of growing farm and growing family until the other day the Editor found himself inside a comfortable home in Lincoln, furnished with taste, with the indications of culture, and the forty years' story of hard work and sweat on one side with the seventh child, the baby, well started in the University (all the other six children graduates with honor and hard at work in the work of the world on high lines), was told him. The eldest child is a professor of Semitic languages in a Canadian college, another boy is County Superintendent of Schools, a third boy specialized in soils and is ready for a professorship in an agricultural college, one daughter is a missionary in India, another a teacher of English in the Moody Institute in Chicago, helping to Americanize the strangers within our gates on high lines, a third daughter is home making on university lines. "Well, my lad, you have a big job on hand to maintain the reputation of the family and to follow these six graduates creditably!" was the word of the Editor to the "baby." "Never you mind; he will get there all right," was the confident retort of the proud mother.

And still the mother and father, though with hands still gnarled by hard labor, bodies still a little twisted by the strenuosity of years on the farm, are yet young in looks and spirit. The old farm ninety miles away, which was left in order that the children might have the privileges which the parents never enjoyed, is still the main source of revenue. This procession of graduates has been put through the university by the revenue of the three-hundred-sixty-acre farm because the boys and girls as well as the father and mother knew at what a great price their privileges were bought. They carried into the city their simple habits and their training and industry. No servant confused household problems. The old gray mare brought from the farm with the two-seated buggy has given them an independence and privileges which but few automobiliares can claim.

When the last boy is through college and the seven children are fairly launched, to whom the father paid the high tribute: "Not one of them ever disappointed us or gave us a moment's anxiety and they are all willing workers," the problem is whether the father and mother will return to the farm and die on the old homestead, which seems to be the ambition of the mother, or sell the farm and have a little spare money so that they can look about a bit, visit the children and have a little leisure themselves, which seems to be the judgment of the father. Another visitor at this truly American home only one generation removed from the hillsides of Wales, with the Editor of UNITY remembered the white-covered wagon in "Grandpa's yard that night," when he was a very little boy, and he has found in his father's diary the entry: "David —— and Nellie —— stopped at father's house last night with their covered wagon and team of horses on their way West." J. LL. J.

"WE, AS WOMEN"

There's a cry in the air about us—
We hear it before, behind—
Of the way in which "We, as women,"
Are going to lift mankind!

With our white frocks starched and ruffled,
And our soft hair brushed and curled—
Hats off! for "we, as women,"
Are coming to help the world!

Fair sisters, listen one moment—
And perhaps you'll pause for ten:
The business of women as women
Is only with men as men!

What we do, "we, as women,"
We have done all through our life;
The work that is ours as women
Is the work of mother and wife!

But to elevate public opinion,
And to lift up erring man,
Is the work of the Human Being;
Let us do it—if we can.

But wait, warm-hearted sisters—
Not quite so fast, so far.
Tell me how we are going to lift a thing
Any higher than we are!

We are going to "purify politics"
And to "elevate the press."
We enter the foul paths of the world
To sweeten and cleanse and bless.

To hear the high things we are going to do,
And the horrors of man we tell,
One would think "we, as women," were angels,
And our brothers were fiends of hell.

We, that were born of one mother,
And reared in the self-same place,—
In the school and the church together,—
We, of one blood, one race!

Now then, all forward together!
But remember, every one,
That it is not by feminine innocence
The work of the world is done.

The world needs strength and courage,
And wisdom to help and feed—
When "we, as women," bring these to man,
We shall lift the world indeed!

—*Charlotte Perkins Gilman.*

America and the World's Peace

There can be no permanent peace without justice; there can be no justice where there is political inequality and special privilege, and this means that the condition of universal peace is the self-government of peoples. This, briefly, is the argument of Immanuel Kant in his famous tractate on "Eternal Peace" and in the various international writings which made the greatest modern philosopher the philosopher pre-eminently of the peace movement. His "Eternal Peace" was published during Washington's administration, just as our great American experiment in self-government, in which he took a profound personal interest, had been inaugurated. To us Americans it is of the deepest interest that Kant identified the development of peace and world organization with the development of self-government, and history and the present crisis bear him out. Militarism and autocracy go together in the world today, as they always have, and the peace movement is strong in those countries, and only those, which are essentially republican. The growth of militarism and the reliance upon force always forebode danger to democracy, and whenever there is in any nation a craze for armies and navies, for big armaments, then that nation, if it be a democracy, will do well to look to its foundations, for they are menaced.

It was logical and natural that the founders of this republic, the greatest experiment in self-government which the world has seen, should be the most illustrious group of men in their day, who stood for the supplanting of war by law and reason in the settlement of international disputes; and the writings of Washington, Jefferson and Franklin upon war and peace never needed to be read more carefully than today. It was logical and natural, if Kant's principles are true, that the peace movement as an organized movement should begin in this republic, where it did begin just a century ago. The New York Peace Society, organized in August, 1815, was the first peace society in the world. The Massachusetts Peace Society was organized in Christmas week of the same year, and from these two American cradles the movement has swept around the world until we have come to the epoch of Hague Peace Conferences, made up of the official representatives of all nations, engaged in the preliminary work of organizing the family of nations as we have organized this family of states. Nothing is so clear, and it was never made so clear as by the awful European crisis, that the present condition of international anarchy, in which each nation acts as a law unto itself, must be supplanted by some sort of European concert looking to a real world concert. This federal republic points the way to a federal world, a world of self-governing nations, with a supreme court and an international police force superseding the present rival national armies and navies. The United States is the prophecy of the united world, and Kant's own prophecies were persistently of such a "cosmo-political institution." This he clearly saw to be the goal of the movements of history, and through such a "cosmo-political institution" or world federation, and only so, could the world find ultimate order and peace.

It is for Americans an impressive and solemn fact, at this critical juncture in history, that the first principles of the profoundest international philosophy are at one with the principles of the founders of our republic, with the implications of our history, with the principles of our own federal organization which in their operation have proved so efficient and beneficent, with the deepest sentiment of our people, and with the most imperative demands of the present crisis. It is now for us to consider, in this supreme hour of test and need, how we are to justify ourselves and bring our principles to bear.

There is a remarkable unanimity among the international thinkers of Europe and America as to the cardinal points which must be pressed as conditions of peace in the final settlement of the issues of the present war, if that peace is to be solid and permanent. A dozen bodies have framed platforms, and summing these up, the following may be stated as the demands upon which serious and sensible men must unite:

There shall be no more appropriation of territory by victors in war; the true interest and desire of the inhabitants of every territory as to their political relations shall be respected; there shall be no sowing of the seeds of revenge and future war; in Europe there shall be established some real concert, in the interest of real world concert; the private manufacture of armaments and all vested interests in war shall be abolished; no loans or sale of war material shall be made by neutral peoples to belligerents; the control of foreign policy shall be made more open and democratic in all nations, with an end to secret treaties and diplomacy; and, above all, the monstrous armaments, which are so largely responsible for the present catastrophe, shall be drastically reduced.

It is not difficult for international men to frame their program; the thing of moment is to push it to control. If the people of the United States are to exercise decisive influence in this, they must keep themselves out of militarism and the armaments craze. Ours is the safest of nations, and was never so safe as now, while our relative military strength becomes every day immensely enhanced by the terrible exhaustion of the strength of the warring nations. Never was there such a slight excuse for the reaction, hysteria and false fear which we are seeing at this moment in certain circles in our country. Political and military agitators are pushing the falsest inferences from the war instead of its true and urgent lessons. The war has demonstrated nothing more clearly than the folly of the militarist argument that great armaments are peace preservers. Instead of defences they have proved the greatest menace, as wise men have steadily predicted. Yet we see this agitation to intensify here the very evil which has wrought such ruin in Europe. While progressive statesmen in England especially aim to make the war itself issue in the overthrow of the whole old system, it would be nothing less than a crime against civilization for us, above all men, to fail to hold up our hands, but instead to steal a march and, in their hour of depletion, push forward our own military strength. Doubly unfortunate would it be for us thus to forfeit the confidence of Europe, since the office of peacemaker falls more naturally to us than to any other power.

Not only should we faithfully stand by President Wilson in condemning this untimely outburst, but we should all consider the constructive policies in which this great republic may and ought to lead. It is often said, and rightly, that international ethics should be made to conform to the ethics of the citizen in the nation, that there should not be two standards of political morality. We know well what happens when there is disorder in a community; the orderly elements instantly unite to bring it to an end. It seems to me that the orderly and peaceful nations should similarly unite to bring themselves to bear upon the warring nations. I think they have delayed too long. I wish that our own government might invite the governments of all the peaceful and neutral nations, with the concurrence of the government of Holland, to send their representatives to The Hague for conference upon the welfare of the world; for the present war, like all wars now and hereafter, is a war upon the world, and all the world is suffering. I believe that such a conference of the peaceful nations would not be without profound effect, and it would surely find response in millions of aching and anxious hearts in the warring nations themselves. I believe that from now on there should be no war in the world without such a conference of the peaceful nations immediately in behalf of the world's peace and order, and there is nothing which this American republic could do so salutary and so prophetic as to emphasize that principle at this hour.

We are celebrating at this time the centennial of peace between the United States and England. We have long prepared for it, and we had anticipated far different conditions for the celebration. We had hoped to make it a peace festival for all nations, and to emphasize in that festival the pre-eminent lessons which these two nations have taught the world, in their freedom, in the disarmament of the Canadian frontier, and in their leadership in international arbitration. Under the tragical circumstances of our actual celebration, let us emphasize these lessons only the more strongly; but let our observance be yet more solemn and beneficent, in our higher resolution to make our nation serve the whole great family of nations as it never had opportunity before and will never have opportunity again.

EDWIN D. MEAD.

YE KINGS!

Ye Kings!
Pierce if ye will the heart of the boy,
Take away the pride, the joy of a mother love;
The lad for whom she faced the jaws of death
To give unto the cause of man—
The greatest gift of which a world may know;
The lad she gave to make the desert bloom;
To sound the depths of science and the law;
To lead a longing people out of darkness;
To sing the songs of home and brotherhood, democracy and peace,
Aye, mock ye the love and tears of motherhood,
To one short span of hours receive
The praise, the plaudits of a froward few.
Thy greatness and thy glory, even now
Lie written on a seashore's sand,
For one long hour awaiting
The coming of the inevitable tide.

—WILTON E. CROSS.

A GREAT CITIZEN

The Life of Gerrit Smith

BY

CHARLES EDWIN PERKINS

CHAPTER XXVI—*Continued.*

GERRIT SMITH'S OWN STORY OF THE SIGNING.

Upon his return from Richmond Mr. Smith found many letters awaiting him protesting, some of them angrily, all of them censoriously, against the part he had taken in setting Jefferson Davis at liberty. The condemnatory opinion of a large part of the North had already reached him through the newspapers. He immediately took up his pen, not to excuse his action, but to justify it, and to make further pleas for fair and Christian treatment of the South. "Much dissatisfaction," he writes, "is expressed at my having signed Jefferson Davis' bail bond. One and another inquire why I took this step. I readily admit the right of the public to know my reasons for any of my public acts." And he proceeds to give them:

My first reason for signing the bond was that Mr. Davis was entitled either to his trial or to his liberty. That the prisoner should have a speedy trial is a general proposition which no one combats. There may have been sufficient reasons for unusual delay in trying Mr. Davis—hardly, however, for a delay of two years. But even then was there unwillingness to try him; and this, too, notwithstanding Mr. Davis had, all this time being urgent for trial. My second reason for signing the bond was, that the intelligent gentlemen who had the making up of the list of names to go upon it, invited me to sign it.

I am too little of a lawyer to argue the question whether it was legally right to admit Mr. Davis to bail. But I am enough of a man to know that I should have shown myself to be very little of a man if, after the court had decided the case to be a bailable one, and after my name was amongst those selected to be the bail, I had refused to give it. Why my name was selected, or why Mr. Greeley's was, has never been told me. But looking as we both did, upon his long imprisonment without a trial, to be a great cruelty to Mr. Davis, and a great wrong to the millions imprisoned and wronged in him, their representative, Mr. Greeley and I could not have been just men, and most emphatically not merciful men, had we withheld our names. . . . . .

From the time the South laid down her arms, I had been writing and speaking to prove that she ought not to be charged with treason. It must be borne in mind that Mr. Davis was detained in prison under an indictment for treason, and for nothing else. This clamor against Mr. Greeley for bailing a man charged with the assassination of the President and the starvation of the prisoners, is entirely unreasonable and unfair. For neither of these offences has Mr. Davis been indicted; and instead of harping on them in order to prejudice the public mind against the bailing of him, there should not have been the slightest reference to them in any of the strictures upon that bailing. Had Mr. Davis' detention in prison been under an indictment for either of these offences instead of for treason, Mr. Greeley would, perhaps, have declined going bail for him. Though, even in that case, and prejudiced and revolting as would have been such an indictment, Mr. Greeley's characteristic humanity would have strongly sympathized with the prisoner, who had, for two long and weary years, been pleading in vain for trial.

Moreover, Mr. Greeley, like every just man, does not allow himself to feel sure that the accused is guilty until he is proved to be guilty. And he thinks that they, who are sure that Mr. Davis is guilty of one or both these horrible offences, and are yet taking no steps to bring him into court and to prove his guilt, have no right to insist that others shall, like themselves, believe without proof, and condemn without trial. . . . . .

Another thing, to prove my inconsistency, had I refused to sign Mr. Davis' bail bond, I must not shrink from men-

tioning. I should be wanting in candor and frankness, did I not admit that one of the strongest influences upon me when signing it was my deep conviction that the South had already suffered enough—yes, and quite too much. . . . One of my long-cherished doctrines is that the sufferings of the conquered party in every civil war are quite enough without superadding penalties at the close of it. Holding this doctrine I would have had no punishment inflicted upon the South after her surrender. . . . *The work now of the conquering North should be not to punish, but to comfort; not to open wounds afresh, but to perfect their healing; not to repel the Southern heart, but to win it*.....

Another reason for my signing the bond ... was my belief that the South would regard the bailing of Mr. Davis as an expression of the good feeling of the North towards herself. The people of Richmond did hail it as such. Richmond, like the "City of Shushan, rejoiced and was glad." Her people, like the delivered Jews, "had light and gladness and joy." Often did I hear them say, that now, for the first time, they had bright skies—that now, for the first time, they believed that there would be a true peace between the North and the South.

Mr. Smith goes on to speak of the great meeting held in Richmond the day after Mr. Davis received his liberty on bail, which

"Mr. Greeley addressed with his characteristic philanthropy and sincerity and with his unsurpassed power for communicating with the common mind." This meeting, he declares, "Sent out a sweet and soothing influence not only through Richmond, but through the whole South." And he laments that "any portion of the Northern press should lend itself to the bad work of arresting and wasting these soothing influences. How much better that it should be augmenting and perpetuating these influences, than be pouring out vials of wrath on Jefferson Davis, and be reviving angry feelings between the North and South."

Further on in this document we come to a paragraph which, though it does not bear directly on the subject of the bailing of Mr. Davis, is so wise and breathes such a spirit of justice, that the writer cannot content himself to omit it:

"I pass," he says, "from what must be required of the South to what must be required of the North. . . . In the first place, *she must relieve the disfranchised class of the Southern whites of their political disabilities.* No possible good can come from their disfranchisement, and its effects upon both blacks and whites are bad, very bad. . . . It is true that the intent of the disfranchisement was not to set the blacks above the whites. . . . Nevertheless it does set the blacks above the whites; and by thus irritating the one and inflating the other it works evil to both. In the next place, the North must put an end to these threats of confiscation. Congress ought to say without one dissenting voice and at the earliest day, that there shall be no confiscation. The disfranchisement . . . is galling, and, as the masses believe, insulting to its subjects. But these threats, paralyzing the industry of the South and making even her bread uncertain, are infinitely less bearable. They are fatally in the way of her material prosperity. With the cloud they bring upon her titles she can neither sell her lands nor borrow money upon them. What could be a more trying disability to an agricultural people, who are destitute of money?

". . . . . One thing more. Our Government is getting in the way of buying territory. There is a purchase it can make which would be immeasurably more important and profitable than the purchase of any territory. *Let it buy the Southern heart—worth more to us than a thousand Alaskas,—nay, than all Russia.* There is one way and only one way in which it can be bought,—and that is by proving to the South that the North loves her—that the North has a heart to give in exchange for her heart. Political concessions and liberal terms of Reconstruction do not prove it. They pass but for the cold calculations of cold statesmanship. Let the Government, in the light of the fact that the North is largely responsible for the war and is still rich, whilst her sister is impoverished, use ten or twenty millions in a way most essential to relieve the sufferings of the South, and let it also exonerate her from direct Federal taxes for a few years—and the South will then believe that we love her—and our producing this belief in her will be our buying of her heart. One thing more, in this connection, the streams of private charity from the North to the South should be deepened and multiplied. ..... This investment in the Southern heart will be unspeakably the best investment the nation ever made."

Mr. Smith praised the speech made by Mr. Greeley in Richmond, deservingly indeed, but said nothing about his own. He spoke in the African Church to a great concourse of both blacks and whites, and the speech was published in full in the *Richmond Despatch* for Saturday morning, May 18, 1867. It is worthy of finding a place with the great speeches of America's greatest orators, the circumstances of its delivery, its motive and spirit being taken into account. That it may not be wholly lost to history, a few paragraphs from it are included here.

Summoned to the platform from his place in the throng inside the church, Mr. Smith began:

The meeting calls my name. I came to hear Mr. Greeley's speech, not to make a speech. . . . Nevertheless, could I say a few words which would tend in however slight a degree to bring my countrymen into a truer and an affectionate union with each other, gladly would I say them.

History tells us that the beloved disciple, when so aged and infirm as no longer to be able to walk, was carried through the religious assemblies. It further tells us that all he did was to repeat, "Little children, love one another!" I have sometimes thought, when looking upon the unhappy divisions in my beloved country, that, were I a good man, and worthy to inculcate love, I should be well employed in going over it and bidding the people to love one another—the North to love the South and the South to love the North—the whites to love the blacks and the blacks to love the whites. But it is easy to foresee what, should I ever be thus employed, would be said of me. It would be said that I am a visionary —nay, that I am a fool. It would be said that the great and bitter disagreements in our country cannot be quieted by mere sentimentalism, but only by sound statesmanship. Nevertheless, I must still believe that all sound statesmanship is warmed and vitalized by love, and that the statesmanship of which love is not the soul is exceedingly pernicious as well as utterly spurious.

THE FIRST ESSENTIAL TO A TRUE UNION—THE SOUTH MUST SUBMIT.

Now, in the first place, we want to see the North and the South bound together in mutual love. The war between them is ended, but peace has not yet come. We have only a truce and hardly that. Ill-feeling is smothered, and hardly that. It is not extinguished. But how can there be this love between those who have so recently hated each other with all the hatred which comes of such a horrid war?

It can be, if each party will earnestly begin and earnestly continue to do its duty. And first—what must the South do? She must, in the phrase of the day, "accept the situation." She must admit that she is conquered, and is in the hands of the conqueror. Such admission is surely no disgrace to her, who fought so bravely and so persistently, and whom it was so hard and weary a task for her enemy, although so far her superior in numbers and resources, to overcome. Her conqueror has prescribed the terms of peace. In these she should acquiesce; if not with entire cheerfulness, nevertheless, with all possible cheerfulness. These terms, though for one I would have had them somewhat milder, have nevertheless not been prescribed in the spirit of injustice and vindictiveness.

SECOND ESSENTIAL TO A TRUE UNION—THE NORTH MUST DEAL JUSTLY.

The North should deal very justly and very generously with the South. Therefore, in the first place, she should honestly admit that she is, in common with the South, guilty of this war. (Here follow the arguments and statements so often made by Mr. Smith to show that the North was *particeps criminis* with the South in the whole matter involving the protection of slavery. Concluding in this section of his speech, Mr. Smith used a striking figure. He said:) Commercially the North benefitted by slavery far more than the South. *The South held the cow, but the North milked her.*

In the next place, the North should feel deep pity for the South, in view of her impoverishment and desolation, and

especially strong should be her desire to contribute to the relief of the South, in view of the fact of the large responsibility of the North for the war, and therefore for that impoverishment and those desolations. (At this point the speaker brought forward the generous propositions with which the reader has been made familiar.)

I have now said in what spirit the North and South should bear themselves toward each other. A similar spirit should characterize the mutual relations and mutual deportment of the whites and blacks.

THIRD ESSENTIAL TO A TRUE UNION—WHITE MEN OF THE SOUTH MUST BE JUST AND GENEROUS WITH THE BLACKS.

Why should not you Southern whites love the Southern blacks, when you remember that for many generations they have wet your soil with their sweat and tears? Your remembrance of the unpaid toil and sufferings of these poor ones should make them dear to you. You do love them, if it be only that they proved themselves so worthy of the confidence you reposed in them when, in the late war, you left in thousands of instances your homes in their care and your families at their mercy, as you went forth to fight, not for them, but to perpetuate their enslavement. . . . .

MAKE IT POSSIBLE FOR THE BLACKS TO OWN THEIR HOMES.

White men of the South, the first necessity of your black man is a home of his own. . . . I call it his first necessity. I might call his having a home your first necessity, since he will never become a contented or safe man until he shall have a home of his own. His well-doing for others, as well as for himself, must begin in his owning a portion of the soil. Such ownership must be the basis of all his happiness and usefulness. I beg you then to facilitate in every reasonable and generous way the acquisition of homes by your black men. We learn that some of you dislike to sell land to them. Overcome this dislike without delay. Its indulgence would prove a source of peril and misery both to the black and the white. Sell at moderate prices, and give all needed time for payment. May God move many of you rich men to give away land to the landless blacks and landless whites! A few undelayed instances of such wisdom and goodness would give sure promise of prosperity and blessedness all over the South.

THE BALLOT FOR THE BLACKS, AND EDUCATION.

White men of the South, I rejoice to learn that comparatively very few of the intelligent amongst you any longer grudge the black his newly acquired freedom and his newly acquired ballot. They were his due. Be glad that he has at last received it. I rejoice, too, to learn that scarcely any of your intelligent men are unfriendly to the educating of the blacks. . . . That hereafter and speedily the educated men of the South will engage in the work of educating the ignorant of the South, both white and black, is what I firmly believe. Such men must take the lead in this great work. We of the North do not covet such leadership. It belongs to you. We will be glad to labor with you, and I doubt not that you will be glad to have us do so.

White men of the South! One thing more. Frown upon all attempts at partial legislation. In all your civil and political relations know no man as white and no man as black.

FOURTH ESSENTIAL IN A TRUE UNION—THE BLACKS MUST LOVE THE WHITES, FOR THE WHITES ARE THEIR FRIENDS.

I now turn to the black men and ask them why they should not love the white men? ("We do! We do!" was the answer of some black men, in a tone which showed that it came from the very depths of their hearts.)

"Oh," said Mr. Smith, "those are the best words that have been spoken this evening!" He then repeated the question, why the blacks should not love the whites. "All are brethren. It is true that our common father has colored our skins differently. But it is also true that he does not therefore entertain a different regard for us. Nor should we, for that reason, entertain a different regard for each other. Do you say that the whites formerly oppressed you? It is true that they did so. But they did it ignorantly as well as sinfully. Slavery was the sad inheritance of the South; and largely because it was her inheritance was she so much blinded to its sinfulness. You must not in unmeasured and sweeping terms condemn the white men of the South for having upheld slavery. We must all learn, in judging one another, to make proper allowance for differences in circumstances and education. Had I been born and bred at the South I should probably have been a slaveholder. Had one of you been born where I was and brought up in my circumstances he would probably have been an abolitionist. Least of all must you believe that the white men of the South, because they wronged you in the past, will wrong you in the future. . . . The educated men of the South, with here and there an exception of incorrigible baseness, will prove themselves to be your friends. Do not cultivate nor let others cultivate in you jealousy of them. *Far better will it be both for your spirit and the spirit of those friends that you generously confide in them.* Let me here say, to the end of guarding you against an undiscriminating and unwise confidence: Trust no man, white or black—vote for no man, be he of the Republican or Democratic party, who does not acquiesce in your possession of the ballot, and rejoice in your deliverance from the yoke of slavery. Respect yourselves and you are safe. Failing of this, you are lost.

BLACKS MUST NOT LOOK FOR CONFISCATION.

Give no countenance to "Confiscation." The scheme will never be realized. It never should be. It could not be entered upon without ruining the whole South, black and white—and, but too probably, without ruining the whole nation also. Buy your homes, and then you can ejoy them. Were they wrested from others, there would be no blessedness in them. "Confiscation" would engender such a war in the heart—aye, such a war of the hands also, as could not for several generations be calmed into peace. . . . . .

POLITICAL RIGHTS MUST BE RESTORED TO THE DISFRANCHISED SOUTHERN WHITES.

The North must restore to their political rights the disfranchised class in the South. . . . It was not necessary to withhold political power from its subjects through the fear that they would wield it in a disloyal spirit. The great majority of them have become, or are rapidly becoming, loyal. . . . on its face it violates universal suffrage . . . it has the appearance of setting the black above the white man. Another objection to the disfranchisement is that it is regarded by its subjects as an invidious and insulting distinction. So also it is regarded by the masses of the Southern whites. And we must never forget that these masses are strongly attached to their leaders and exceedingly quick to resent whatever real or supposed wrong is done to those leaders.

Let me say, ere I leave this topic of disfranchisement, that *a numerously signed petition to Congress from the blacks of the South to believe these old leaders of the South of their political disabilities would be one of the handsomest and happiest things in the world.* It would be effective, too. For, in the first place, the flintiest rebel heart would be melted by such magnanimity; and in the second place Congress would not, could not, withstand the prayer of such petitioners for such an object.

I need say no more. What I have said suffices to show you what kind of a peace I desire. It is the peace that comes *from a fraternal and loving and forgiving spirit.* It suffices, too, to show what kind of a Union of these states I desire. *It is a heart union. No other can endure. No other is worth having or worth going to the pains of "reconstructing."*

Mr. Smith spoke of reports in the newspapers of negro riots in various cities of the South; and then proceeded:

NEGROES MUST BE ORDERLY AND SOBER.

Negro riots! How these words sadden my heart. . . . . Were I to indulge in boasting I would say that I was born an abolitionist. I well remember how even my child heart was wrung with sympathy for the slave. . . . But oh, how quickly would my heart have died within me if, in the midst of my zeal and labors for him, I had seen reason to fear that the emancipated slave would turn rioter. . . . *Bad as slavery is, a mob is worse.* Slavery is a despotism which can at least control itself. A mob, on the other hand, because it is a many-headed monster, has no unity and no self-control. . . . Black men of the South! Give no occasion for even your enemies to call you rioters. . . . Never, never again let a black man disgrace himself and mortify his Northern and

Southern friends by either an open or a sly part in a mob.

Just here a word about rum. Rum and Riots go together. Keep clear of rum as you would keep clear of riots. By the way, if you would have homes of your own, keep clear of rum. I mean by rum, all intoxicating drinks. . . . There is one respect in which I would beseech you to be like myself and the gentleman (Mr. Greeley) who has this evening given you such sound and able advice. We neither of us drink any kind of intoxicating liquors. And I would that all negroes kept themselves as clear of rum as to make "A man who doesn't drink rum" a suitable definition of a negro.

To those whose memories go back to the period of Reconstruction, recollection is distinct of the sad and dreary interval that passed pending the renewal of natural relations between the North and the South. The years of Reconstruction were long, long years, and they were punctuated with oppression and violence and flavored with distrust and bitterness. But there came an end. Ties of nationality, of religion, of blood and of tradition reasserted themselves. Hatreds were buried. Friendships revived. Wrongs were forgiven on both sides, and, what was better, practically forgotten, in the new day of mutual respect and good-will that finally came. That grand day was not, it is true, ushered in full blaze by the liberation of Jefferson Davis; but the hour that saw him step forth from the grim casemate prison of Fortress Monroe marked its dawning. And the brave, just act of the men who secured the freedom of the ex-Confederate President should live in our history as long as the re-United States remain a nation.

BAD STATESMANSHIP OF SOME OF THE RECONSTRUCTION MEASURES.

Mr. Smith's Richmond speech shows clearly his decided disagreement with the radical majority in Congress as to some of the more important measures of Reconstruction. He especially deplored eeverything that tended to set the blacks above their late masters. His words were weighty with wisdom, but they fell upon unheeding ears. The thing that he foresaw actually came about, and the Ku Klux terror, with other less violent but even more effective measures to secure and assure the old-time white supremacy, were the direct results. Mr. Smith said, in connection with his discussion of the bailing of Jefferson Davis:

I need not say that I should rejoice to see the black men of the South enjoying all that the most ardent abolitionists claim for them. But I would be very careful not to let any one-sided benevolence carry me too far in *compelling* the whites to do for the blacks. . . . I would not demoralize the blacks by encouraging them to expect what they do not fairly earn. Nor would I damage both blacks and whites by depriving any class of whites of rights enjoyed by the blacks. Great is my fear that this *demanding* of too much for the blacks, as conditions of Reconstruction and terms of peace between the North and South, will not only injuriously affect their spirit and character, but will in the end leave them in possession of less rights, less property, less advantages than would have been cheerfully conceded to more moderate demands for them.

GREELEY'S PROPOSITION FOR A COMMITTEE TO CONSIDER RECONSTRUCTION.

Before taking leave of the matter of Reconstruction, a plan conceived in the fertile and kindly brain of Horace Greeley, through which he hoped to see developed a policy for rehabilitating the Southern States, that should be at once just and satisfactory to the intelligence and character of the white South, deserves to be mentioned. It was previous to the signing of the bail bond of Jefferson Davis that the proposition was laid before the country. Briefly stated, it was that three men of prominence and character from the northern section of the republic should join with a like number of representative citizens from the South, and that these six should consult with the President, at Washington, giving to the grave and immensely important subject the dispassionate and careful consideration that such a group of men might be depended upon to bring to it. Mr. Greeley suggested the names of five of the six men of mark and standing that he would like to see acting with such a committee. From the North he mentioned Gov. Andrew, Judge Spaulding and Gerrit Smith; from the South Gen. Lee and Alexander H. Stephens.

The inclusion of Gen. Lee and Mr. Stephens in such a group would at the very outset have put the whole South in a responsive mood. Lee was the South's idol, and he was at the same time thoroughly loyal to the necessary political results of the war. Mr. Stephens was held in hardly less deep affection by Southerners, and he could have been depended upon to consider the perlexing problems of the South in the light of the welfare of all its people, black as well as white. The former Vice-President of the defeated Confederacy was a man of just and generous instincts, notwithstanding the fact that he had upheld negro slavery as a divinely ordained institution. A striking token of his humanity was shown in a proposition made by him in connection with Union prisoners in 1864. It was at the time that the Federal government had adopted non-exchange of prisoners of war as a policy calculated to hasten the end of the struggle. Mr. Stephens urged upon President Davis and the Confederate Congress the unconditional discharge of all Federal prisoners then in Southern hands.

It is scarcely necessary to say that Gerrit Smith would have been overjoyed to see so fair and sensible and promising a movement set afoot for developing a plan of reconstruction, and there is little doubt that he would have been willing to assume responsibility as one of such committee. The generous plan of Mr. Greeley's failed, of course. Mr. Greeley himself believed that President Johnson would have nothing to do with it because he was not desirous of having harmony with Congress. His conclusion was that the President "had already made up his mind to break with the party which had elected him and seek a further lease of power through the favor and support of its implacable enemies."[1]

Ethics and Intellectual Power

It has been the fashion in many places (not so many now as formerly) to exalt the heart and belittle the intellect.

But how can one act rightly without intelligence? Does not morality imply a good memory? And can there be morality without sympathy? And to have charity or sympathy there must be the education of the imagination.

Of course religion, which reacts so profoundly on morals, is a posture, an expression, of the imagination and the will, not of the intellect. But from the intellect there comes our light, rays from that central sun of truth, which guide our steps to safety.

And the more healthy our religion will be, the more profound our insight, the more lofty our morality, the more conscientiously we accept all that the intellect can communicate. JAMES G. TOWNSEND.

THE SUNDAY SCHOOL

The Flowering of the Hebrew Religion

The New Testament

Being the Fifth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre.

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

VI.

Corinth

(Introductory to Epistles to Corinthians)

An interesting background to our study of Paul may be had in a glimpse of classic Corinth as it appeared before his time and quite independent of any Christian associations and traditions. By virtue of its location it has always been a point of commercial importance, particularly in the old days when mariners dreaded to lose sight of land, while in the navigation of today mariners dread the sight of it.

Corinth is on the isthmus that separates the Ionian Sea end of the Western Mediterranean from the Ægean Sea end of the Eastern Mediterranean. The word isthmus comes from the Greek word meaning to carry over, the equivalent of our word "portage," a name the French voyager gave to points at which he had to carry his canoe out of one river into another. The isthmus of Corinth was the place where the old ships were literally transported across the little narrow neck of land, which was as formidable as Cape Horn in the '40s. Today there is a canal which has been cut through where formerly freight was transferred by oxen or camels.

There are probably four Corinths in history, Corinths all of which have flourished by trade. They grew into beauty and wealth and then went down and out. There was a Corinth two thousand years before Paul landed there. The Corinth he found was probably the third rebuilded under the inspiration of Julius Cæsar. That Corinth went down and about two hundred years afterward Hadrian built another, which is now the shuttlecock of Turkey and her enemies. When Paul left Athens he had to sail forty or fifty miles across to Cenchrea. Cenchrea was to Corinth what the Piraeus was to Athens—the wharf. The city, because of the mountainous lay of the land, was built five or six miles inland, but a fine highway brilliantly illumined led up to it from the sea coast. Coming round the corner from Athens Paul could distinctly distinguish the outline of the Corinthian city on a high promontory. On the Areopagus, or Mars Hill as we translate it, was the Temple of Athena, perhaps the most beautiful creation ever executed in marble, and the climax of Greek art. Here was another citadel, another goddess, another center of enthusiasm and worship. The Corinthian goddess was Aphrodite, of which Venus is the Italian name. Athens was committed to the guardianship of the goddess Athena, the divinity of wisdom. Corinth was devoted to Aphrodite, the divinity of love.

The story of Corinth before Paul saw it brings forcibly to our mind physical comforts, luxuries, pleasures and the value of the material thing. Corinth was wealthy, Athens was poor. Corinth was famous in its commercial development, Athens never had much of an existence in trade. She was famous for her philosophers, her poets and her statues. Corinth had little or nothing of these to offer. In all the traditions of ancient Corinth there is but one name that suggests the Athenian side of life, and that is the story of the philosopher in his tub, who, when King Alexander came to pay his respects and said, "What can I do for you?" replied: "Sire, stand from between me and my sunlight." Diogenes is reputed to have been a Corinthian.

Among the legends that gather round luxurious Corinth is the story of Jason and his quest for the golden fleece. He started on his adventure with picked men, bound to find the golden fleece hidden behind some promontory or in some inaccessible place. In the face of tempests, frosts and snows and dangers he found the golden fleece, but in settling down to enjoy the luxury of his conquest, he mistook the blessing intended by the gods. The blessing they had to offer was the discipline involved in the heroic exploitation, not the possession of acquired treasure which proved a curse.

There is also the story of Tantalus, possibly a Corinthian treasurer (perhaps he was on the city ticket), who was elected and who had placed in his custody uncounted millions. His greed was too strong for him, he thought he would feather his own nest on the sly, but the more he got the more he wanted, until at last he was caught stealing. He was doomed through all eternity to thirst while standing in water, to hunger for food while luscious grapes were just above him. Every time he stooped to drink the water receded. Every time he reached to satisfy his hunger the bough sprang upward beyond his reach.

Between the lines of his letters we will discover the Corinth that Paul found and where he lived for nearly two years. There Grecian art reached its maximum of elaboration. The most prominent feature in all architecture is the Greek column in one form or another. It antedated the arch and is one of the fundamental units in architecture. The Doric unit was a simple cylinder without cap or base; through various elaborations at last comes the Corinthian column, the perfection of Greek art.

Right alongside of this perfection of art came the dissipated life of the people, which suggests that art cannot save a city, art cannot fulfill the needs of the soul and make itself a permanent power in this world when disassociated from the ethical life. However valuable it may be as an auxiliary and accessory, it cannot be made fundamental.

Florence in the fourteenth century was the art capital of the Christian world. There the names of Raphael and Michael Angelo and the great masters belong. Although Angelo built St. Peters in Rome, he belonged to Florence and was buried there. Christian art, whether you are thinking of architecture, painting or statuary, reached its maximum in Florence. But the pity is that it was contemporary with Lorenzo de Medici, the great art patron, who was also the greatest scoundrel in European history, the father of modern political corruption. Everything that

money could do to promote art and make the city magnificent Lorenzo caused to be done; but to measure Lorenzo he must be put over against that other man, Savonarola, and you will find the great light of Florence came not from the wealth of the de Medicis nor from art. Art developed into amusement, the drama and the dance, the pleasures of life. Try to realize that the winter before Athens fell was the gayest in its history. The tragedies of Aeschylus, Sophocles and Euripides were neglected; they were too sober for the gay season, but the comedies of Aristophanes drew crowded houses all winter.

Bringing this down to date, is there one sort of providence for Corinth and another for Chicago; one dispensation for America and another for Asia or Europe? We know that the forces that worked to the glory and ruin of Corinth are working to the glory and ruin of every Corinthian city now in existence.

Recently riding on a train for Madison, I came in contact with a group of bright high school boys on their way to an inter-collegiate ball game. A little conversation with one of the brightest revealed the fact that not one of them knew who were the candidates for governor of their own state, and it was within three days of election. Are the boys and girls growing up in ignorance of these things, adequately prepared for citizenship in a republic? It is the attitude of Athens the winter before she fell.

Religiously speaking Athens was perhaps the most liberal spot on the world at that time. It was cosmopolitan and international. Every nationality in Athens had permission to set up a temple, and to make sure that none be left out, an altar was erected to the "Unknown God," as interpreted from the Athenian standpoint. Paul read it, and putting the much more beautiful and higher interpretation upon it, paid a most gracious tribute in a skillful bit of oratory: "You men of Athens, I note you are very religious." Athens died from local conceit and aristocracy. Even Plato and Aristotle assumed that the helots were not eligible to the privileges of citizenship. They assumed that there must be a substratum of slavery under the beautiful republic they were going to build. Not art for the chosen few, but the multiplication of small parks, the cleaning of back alleys, and the building of homes fit for rich and poor to live in, will further the conservation of a republic.

(1) What is the meaning of isthmus?
(2) What was the name of the favorite goddess of the Corinthians?
(3) Contrast Athens and Corinth.
(4) Wherein did both fail?
(5) What has Chicago to learn from the fate of these ancient cities?

On a recent eastward voyage across the Atlantic a great French liner stopped its engines for a few minutes off the coast of Newfoundland; then solemnly and ceremoniously the captain dropped into the sea a little cross weighted with lead. A French peasant woman whose only son went down with the "Titanic" had given the cross to the captain for that purpose. The incident recalls the lines of Kipling:

> If I were drowned in the deepest sea,
> I know whose love would come down to me—
> Mother o' mine, oh, mother o' mine!

Youth's Companion.

CORRESPONDENCE

The Gospel of Universal Brotherhood

Editor UNITY:

Friend: Thanks for your kind letter of invitation to join with you in the Peace Movement.

For thirty-five years I have preached peace and good will toward all men, and still keep at it.

As long as the majority believe that the only way to settle these differences is with a gun, we will have war. When the nations have pounded each other "to a finish," then I hope they will see the folly of their false belief and change their point of view. Their money gone; their boys under the sod; their cities destroyed; hundreds of thousands of crippled trying to eke out a miserable existence—those who are left to tell the tale will wake up and seek the way of peace and universal brotherhood.

Ours is a mission church. We are a "feeble folk" and can do but little, but we are with you in this good work.

We are brothers all—German, Englishman, Frenchman, Russian, American, and we act like foolish boys when we tear each other to pieces.

Long may you be spared to preach universal brotherhood.

REV. F. W. MILLAR.
Pastor Universalist Church,
6342 Kimbark Avenue, Chicago.

Church Peace Union Against Militarism

At the recent meeting of the trustees of the Church Peace Union in New York it was voted to send the following telegram to President Wilson: "The Church Peace Union in annual meeting assembled, and representing, as it is believed, the sentiment prevailing among the churches of America, recognizes with profound appreciation the attitude which as the Chief Executive of our nation you have taken upon the question of national armament. The present war has demonstrated beyond doubt the futility of military preparedness as a safeguard of international peace. We trust, therefore, that your policy will be sustained by the Congress of the United States, and to this end pledge our hearty co-operation and support." This was signed by Bishop David H. Greer, Bishop E. R. Hendrix, Bishop Luther B. Wilson, Rev. Peter Ainslie, Rev. Arthur Judson Brown, Rev. Francis E. Clark, President W. H. P. Faunce, Rev. Frank O. Hall, Professor William I. Hull, Rev. Charles E. Jefferson, Rev. Jenkin Lloyd Jones, Rev. Frederick Lynch, Rev. Charles S. Macfarland, Edwin D. Mead, Rev. William Pierson Merrill, John R. Mott, George A. Plimpton, Rev. Junius B. Remensnyder, Judge Henry Wade Rogers, Robert E. Speer, Francis Lynde Stetson and James J. Walsh. Ten thousand dollars was appropriated for the work of a special committee which shall devote its efforts to arousing the churches of the United States to the great responsibility and opportunity that is now presented them to take a firm stand against the growth of militarism in our country.

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THE FIELD

"The World is my Country, to do Good is my Religion."

TENTH ANNIVERSARY OF THE FREDERICK DOUGLASS CENTER

3032 Wabash Avenue

OBJECTS:

To promote a just and friendly relation between white and colored people.

To remove the disabilities from which the latter suffer in their civil, political and industrial life.

To encourage equal opportunity irrespective of race or color.

To establish a center of friendly helpfulness and influence, in which to gather needful information, and co-operate to the ends of right living and a higher citizenship. —Second By-Law.

The Frederick Douglass Center will celebrate its tenth anniversary, Tuesday, March 2, 1915, at Unity Church, Barry avenue, west of Broadway, and Friday, March 5, 1915, at Abraham Lincoln Centre, Oakwood Boulevard and Langley Avenue. Tickets, 50 cents.

Program:

I.

Plantation melodies...Aeolian Quartette
Mrs. Myrtle Harris Winfrey, soprano; Mrs. Antoinette Crump Cone, alto; George Poague, tenor; H. M. Peppers, basso.
Piano solo.....Miss Strayhorn
Vocal selection.....Mr. Poague
Recitations from Paul Laurence Dunbar ..... Mrs. Cone
Vocal selection .....Mrs. Winfrey
A Group of Songs....Henry B. Harvey
Address..... Edward Osgood Brown

II.

Plantation melodies...Aeolian Quartette
Piano solo.....Theodore Taylor
Vocal selection .....H. M. Peppers
Recitations.....Mrs. J. I. Bantom
A Group of Songs....Henry B. Harvey
Address .....S. Laing Williams
Plantation melodies..Aeolian Quartette

This program will be repeated on Friday evening, March 5th, 1915, at Abraham Lincoln Centre.

Speakers—Miss Marian Talbot and George W. Ellis.

THE MEADVILLE THEOLOGICAL SCHOOL CONVOCATION WEEK

March 15 to 19, 1915.

Unitarian churches are often criticised for slow or timid action in matters of social reform. If such slowness and timidity be granted as a fault, one virtue of that defect must be conceded as a desire to decide what is right and best to do before action is undertaken. In the multitude of those who "know so many things that are not so," and who are so impatient of inactivity that they must make unwise effort, if wise action is not possible, it may be of social value to have some person more distinguished for study and thought than for rapid action in social crisis. It is in the line of such careful study of things as they are, in order to see more clearly what they should be, that the Adin Ballou Lectureship, established at the Meadville school summons non-resident and expert lecturers to help its students and those who take advantage of the opportunity to form just opinions on social problems.

(Continued)

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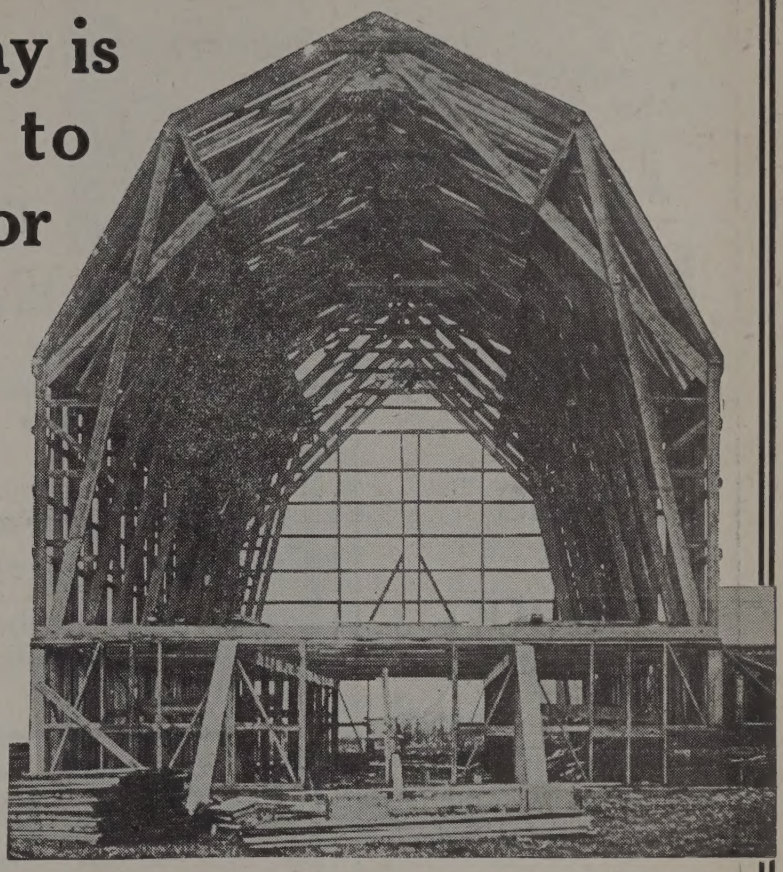

IT'S the safe way because the JAMES organization is made up of men who have made a specialty of barns—men who have worked out barn plans, barn lighting, ventilation and equipment, from the standpoint of the requirements of the herd.

That's what makes a barn profitable—having it designed by experts who know just exactly what is needed to insure the least labor, the smallest operating expense, the greatest efficiency and the largest milk production.

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is free to every dairy farmer who expects to build a new barn or remodel the old one—provided a few questions shown in the coupon at the lower right hand corner of this advertisement are answered. This service will help you to select the right location for a new barn so that drainage, light, ventilation and distance from other buildings will be right.

It will show how to build for a small herd today, so that at smallest possible expense you can enlarge the barn later on. It will tell you all about interior arrangement—location of doors, windows and posts—laying of floors—construction of frame—height—placing of silo, etc.

This service is backed by our own Agricultural Department, which we maintain for our customers and others interested in better barns.

You will have the advice and counsel of Mr. James, who is a practical dairyman, and of the many skilled men around him.

Get in touch with us at once—no matter whether you are ready to build or not. Plan the barn now. Be prepared to build right when you do go at it.

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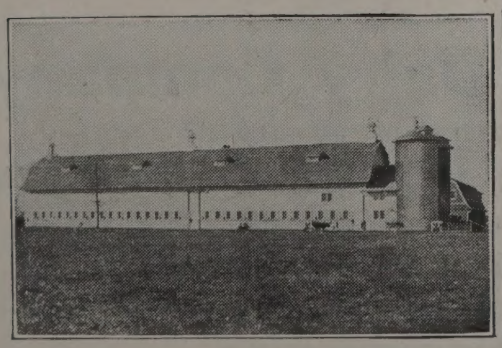

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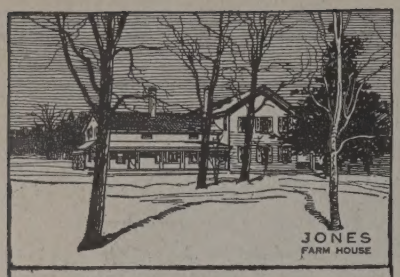

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